Millennial Star

Alive—Awake—Alert

Vol. 102, No. 36 Thursday, September 5, 1940

POETRY

A MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it.
Forget the praise that falls to you
The moment you have won it.
Forget the slander that you hear
Before you can repeat it.
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure.
Remember praise by others won
And pass it on with pleasure.
Remember every promise made
And keep it to the letter.
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living.
Forget each worry and distress,
Be hopeful and forgiving.
Remember good, remember truth,
Remember Heaven's above you,
And you will find, through age and youth,
True joys and hearts to love you.

—Priscilla Leonard,
From "Te Karere,"
Organ of New Zealand Mission.

THOUGHT FOR THE WEEK . . . . . .

The guarantee of free speech is a great blessing. All we need now is some way to guarantee its quality.

—From the "Instructor."

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6: 33

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THIS WEEK'S COVER

THIS fine etching of an Alsatian dog shows clearly those characteristics which distinguish this particular breed from others. The alert look, the sharp jowl and upstanding ears. Every breed of dog has peculiar marks and features which endow them with varying values. Different religions, too, have varying points of doctrine and ritual. As a Church, the Latter-day Saints stand out, quite different from the rest; hence they are often called "A Peculiar People." Of what value is their "Peculiarity?" (See page 630.)

This etching was executed by Henry Rayner. (See page 640.) Copyright is reserved.

". . . To Every Nation, Kindred, Tongue And People

By Elder Antoine R. Ivins
Of the First Council of the Seventy

CONFERENCE ADDRESS, 1940

Antoine R. Ivins

I AM happy for the membership I have in the Church and for the fact that God has made it possible for me to help in this great work. When I was a young man I wondered how I would respond if I were asked to fill a mission, if I were asked to do this, or that, or the other responsible thing in the Church, and I still wonder whether I am going to be able to render the type of service that I should to the end of my years, and only pray that I may.

THE WORD OF THE LORD

In the Doctrine and Covenants we are told in four or five sections, "the will of the Lord" as expressed through the Prophet Joseph Smith to certain of the men who were interested in this work in its inception in our dispensation. Several members wanted to know what they might do to their best advantage in this work, and the Lord spoke to each of them, "the thing which will be of the most worth unto you will be to declare repentance unto this people."

I would that I knew how to do that in a way that it might appeal to those who needed it most. The great difficulty is that we are talking to faithful people, and the message that we would deliver perhaps never reaches the ears that we would like it to strike. That makes it necessary for each one of you to constitute yourself a missionary to carry to your friends the message of this Gospel.

We have men all around us who could well repent of their actions. Repentance is a thing that all of us need. I am no more immune than anybody else from the need of repentance, and I have that constantly confronting me in my consciousness, but to get that message over to the people we must depend upon you because we cannot make personal contact with all, and so we speak to the faithful members of the Church.

THE GOSPEL FOR BOTH RICH AND POOR

The Gospel of Jesus Christ is universal in its scope. There is no man or woman that it cannot benefit and bless, if only that man and woman will yield obedience to it. Christ gave His Twelve Apostles a charge to preach the Gospel to every creature, with the promise that those who would respond would be saved. We have been doing that all these generations; that is, we have been preaching the Gospel to the people. Many of them have never heard it, however.

Now Christ, when John the Baptist sent to ask Him if He was really the Christ, said: "Take back to John the message that the blind see, the lame walk, the sick are healed, and the Gospel is preached to the poor." I wonder if in that day it was only the rich and the elite that felt they were members of the Church of God, and that the preaching of the Gospel to the poor was a novelty in the time of Christ. It may be that that was what brought forth that remark However, in our age we have become accustomed to the fact that the rank and file of our converts are likely to come out of the ranks of the poor.

We must teach the poor always the Gospel of Jesus Christ, and in all the missionary fields in which it has been my experience to travel that has been customary. But I often wonder if there is not a field among the upper class people to which we might devote our attention with profit. I believe that in all the time I have been connected with the Mexican people there has never been a conscious effort to take the Gospel to what might be there called the better class of people. When the Gospel was taken to people in Hawaii it was so popular among them that the very rulers of that country accepted it. There is there little distinction between rich and poor, all mingling freely together, but there were kings and queens among them. It has been my pleasure to see a man who had been a chamberlain to the king act at the door as a Deacon in the Church of Jesus Christ of Latter-day Saints and become one of the Elders in the Church.

So I wonder if there is not a field that we might look into among that class of people.

The misuse of riches is the only curse that comes from the possession of ample means, and there must be many fine people among the rich, many of them are our neighbours, but we pay little attention to them. They are all around us.

OUR RESPONSIBILITY TOWARDS OUR NEIGHBOURS

One day I said to a friend of mine, speaking of a neighbour who had lived across the hall from my wife and me for quite a while, expressing sympathy for him in the passing of his wife, "That friend of ours is a fine man and his wife was a fine woman."

He said: "Yes, I would like to see somebody make an effort to get him into the Church, but you know I am so close to him that I dare not try."

I wonder if that might not be the best opportunity. My wife and I lived across the hall from them, and one day the woman became rather ill, more ill than usual, she was always afflicted, and to our great surprise we learned that she had asked to be prayed for in the Temple. That was faith; though she was not a member of the Church and though her husband was not, she had faith that there might be virtue in a prayer for her uttered in our Temple.

There are many people like that, without a doubt, all around us, and the Gospel is for them, and if we do not take the mes-

(Continued on page 638)

Added Upon

A STORY

By Nephi Anderson

PART THREE—SECTION III (continued)

"YES?" But Rachel was confused. Her simple heart had spoken, and true to earthly habit, she now tried to cover up her tell-tale words; but he saw and understood, and as they stood there, his heart burned with a great joy.

"Good-bye," he said, as he took her hand, "may I come again soon?"

"Yes;" she answered. "I shall be pleased to see more of your beautiful flower garden."

This was the beginning of a courtship, not the less sweet because it had been postponed for so long; not the less real, from the fact that the man and the woman were spiriual beings. "Sin," said the apostle, "is without the body;" so love and affection are attributes of the spirit, whether that spirit is within or without a tabernacle of flesh. And this courtship did not differ to any great extent from all others which had taken place from the beginning of time. There were the same timid approaches and responses; the getting acquainted with each other, wherein each lover's eyes glorified every act in the other; the tremulous pressure of hands; the love-laden looks and words; the thrill of inexpressible joy when the two were together. Neither was this courtship exceptional. Among the vast multitude in the spirit world there are many who did not mate in the brief time allotted to them in the earth-life; therefore, congenial spirits are continually meeting and reading "life's meaning in each other's eyes."

Rachel, though she claimed to have no "story" to tell, interested David greatly in her account of how the Lord had chosen her as one of a family to become a saviour on Mount Zion. The work for the dead had not interested him. He, in common, with the youth of his time, had neglected that part of the gospel plan; and now, of course, he saw his mistake.

"Yes," David acknowledged to Rachel, "I see my error now, as usual, when it is too late to remedy it. You who were faithful rank above me here."

"Don't say that," she pleaded.

"But it is true. Your good deeds came before you here and gave you a standing. Some of the treasures you destined for heaven were detained here, and you are now reaping benefits from them. Do I not see it all the time? When we meet new people, you are received with delight—I am unknown."

"David, what comes to me, you partake of also, because—"

"Because you shall belong to me. Yes, dear one; that is the blessed truth. The Lord has brought us together, and all else should be forgotten in our gratitude to Him . . . Rachel, we would have known each other in earth-life had I behaved my-

(Continued on page 637)

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Britain's Mission

ZECHARIAH declared that four horns (nations) were responsible for the scattering of Israel, and four carpenters (nations) will be instrumental in the gathering of Israel. While it may be a matter of speculation in attempting to name these four carpenters, nevertheless it is plain to see that Great Britain is one nation which is called upon to play a leading part.

Today we see the fulfilment of this prophecy in the gathering of the Jews to Palestine. It is very evident that Great Britain is acting the part of one of these carpenters, and, as a leading nation of the Gentiles, is carrying their sons and daughters back to their ancient home of Israel. This is their right, for the blood of Israel is abundantly distributed among the British people. No nation has loved liberty and exercised tolerance more than Great Britain. Wherever her conquests have led her, the people have been benefited. Their government has been bettered, their liberties preserved and founded upon British Law which has stimulated and influenced the world for good.

Today the Jews are returning to Palestine . . . The set time to favour Judah and Ephraim has come. For one hundred years Ephraim has been gathering to the land of his inheritance. Since the World War (1914-18) Judah has been gathering to the land of his inheritance. The Arabs, kinsmen of Judah, who have occupied the land for many generations, are complaining at the return of the Jews. In the bitterness of their spirit, the Arabs are harassing the ancient people and their protectors. Notwithstanding this, Britain is a nursing father to the Jews and is protecting them in their return. Does the great powerful nation of Great Britain, which has been favoured of the Lord for more than a thousand years, and which has still a magnificent and important work to perform, realise to the full the part she is playing in the divine purpose of this gathering? . . . Great Britain is a wonderful nation. She has been greatly blessed and guided. Her mission is not ended. The Lord is calling on her now, to fight His battles and carry out His designs, and will continue to do so if she will continue to serve Him until He comes to reign.

—JOSEPH FIELDING SMITH
(From his book, "The Progress of Man," Published 1936.

A Peculiar People

By Ezra L. Marler
Editor of Liahona

RECENTLY we attended a peculiar religious service. The time of the meeting given over to preaching was seventy minutes in all and was divided between six speakers. Necessarily each sermon or talk was a very brief one, but each dealt with a different subject and, strangely enough, each theme treated was a teaching or doctrine peculiar to the Church of Jesus Christ of Latter-day Saints.

The nature of the meeting and the variety and peculiarity of the thoughts presented brought to mind the fact that we are indeed a peculiar people—a people of peculiar beliefs and practices. Space will not permit us to attempt an elaboration or justification, but only a mere mention of some such peculiar teachings. We do this with the hope that the reader will carefully consider the doctrines presented and weigh them for their appeal to reason and for the value, truth and beauty that attaches to them.

The first principle governing all our religious concept is Faith in God. Following this in logical sequence are Repentance, Baptism by immersion for remission of sins, and the Laying on of Hands for the gift of the Holy Ghost.

The God in whom our faith centres is not the God acknowledged and described by many other Christian denominations. He is a personal God with "a body of flesh and bones as tangible as man's." His body form is that of man, who was made in His image. God is an exalted, perfected, glorified man.

Jesus Christ the Son is truly the Son of God—both in spirit and in body. He dwells in heaven with the Father, but in separate identity from Him. The body in which His spirit is now tabernacled is just as tangible as was the body of Jesus when He walked among His disciples on earth, when He hung upon Calvary's cross, when He spoke to Mary at the tomb, when He demonstrated by physical touch to Thomas, and ate fish and honey with the apostles—the same body with which He ascended into heaven from the presence of Peter, James and John.

"The Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were is not so, the Holy Ghost could not dwell in us."

Men and women are children of God—not in a mere figurative sense, but really and truly, as declared by Paul, the spirit offspring of God who is then, in very deed, "Our Father which art in heaven" as was taught by our Saviour. Man is of dual nature, spiritual and physical—spirit and body. The spirit is as real in its identity as is the body. The spirit is older than the body and lived in the heavens as a spirit child of God before the earth was made.

"Men will be punished for their own sins and not for Adam's transgression." The "fall" of Adam and Eve was not a surprise to the Almighty by which His plans were frustrated. It

came as a factor in the divine drama of life enacted without our direct participation and counter-balanced by the sacrifice of the Son of God. The end products of it are eternal blessings to mankind. But each individual is accountable to God for his own acts and will be judged according to his works and the light he has received. His yielding to sin or his zeal for righteousness will determine his standing in the world to come. There are not just two assignments after death—heaven and hell. "In my Father's house are many mansions," and each individual determines his own by the life he chooses to live.

No man has the right to act for God in the Holy ordinances of His Church unless divinely commissioned so to do. Men of this Church have been so commissioned. Those endowed with the keys of the Holy Priesthood in the days of our Saviour have been sent again to earth and have committed again unto men the power to "seal on earth and it shall be sealed in heaven." Only such Gospel ordinances as are performed under this divine authority will receive divine recognition.

We believe that the organization as established by the Master and His apostles after Him was the true type of His Church and that in it there must be found apostles, prophets, and the various other offices of the Priesthood. Also there will be found in the true Church the gifts of the spirit as were enjoyed by the Saints of old. Absence of these spiritual gifts marks the absence of the Holy Spirit and of divine recognition.

The Book of Mormon is a divine book of Scripture. It contains the history of the ancients of America and a very plain and simple but comprehensive outline of the Gospel of Christ which Paul declared to be "the power of God unto salvation." This record, made over a period of many centuries, was translated into English "by the gift and power of God" and is another witness that Jesus is the Christ, the Redeemer of the world.

The life span of man is eternal and comprises four distinct phases:

The pre-mortal phase referred to above, where we lived as free, intelligent beings in the spirit family of God, our Father.

This earth was made for us as a proving or testing ground and here we enter the university of mortality with freedom of choice between good and evil, progression or retrogression. Here we determine in large measure what we shall be in the two future phases of life which stretch into eternity.

When comes what we call death, the body returns to dust from whence it came, and the spirit "returns to God who gave it." There it is assigned to a paradise of beauty and happiness or to a condition of "darkness and a state of awful, fearful looking for the fiery indignation of the wrath of God" according to the merits of life.

The Resurrection brings body and spirit again together—a literal resurrection—in the fourth phase of life which will continue through eternity. Men and women will know and be known and will be classified in varying degrees of glory ranging

(Continued on page 636)

THURSDAY, SEPTEMBER 5, 1940

EDITORIAL

A Challenge To Mormon Youth

"SHOW me what your young people between the ages of fifteen and twenty-five stand for. What ideals do they have? What kind of life do they live?" Such was the challenge flung at a young Mormon missionary by a College professor as the two were travelling upon the highway. It was but a reiteration of the statement by the Saviour in His Sermon on the Mount, "Wherefore by their fruits ye shall know them."

The world expects the Mormons to meet this demand. But the gentleman answered himself. "The youth among the Mormons interest me. They seem to be living happy, abundant, spiritual lives. I know. I have met your young missionaries and have seen and heard the fruits of your great achievements in both temporal and spiritual fields. Last summer I went among your people and lived. There I tested their claims on home ground. I was satisfied. But, how do you do it?"

FUNDAMENTAL PRINCIPLES

THE missionary gladly responded. "The religion of the young 'Mormon,' so-called, or Latter-day Saint, consists of true fundamental principles rightly applied. Modern youth is taught to question always with 'Why?' Mormons are no exception. But they are taught that 'Truth is knowledge of things as they are, and as they were, and as they are to come.' And since this religious philosophy called Mormonism claims to embrace all truth, the 'whys' of life may be answered. It is because they are unanswered, that many, young and old, lose interest in religion. With these questions answered, they bask in the joy of enlightened understanding which makes for purposeful living.

"Mormonism teaches that man is a spirit child of God and dwelt with him before this earth existence. When we were commissioned to leave that sphere and enter this, God issued a challenge to us all saying, 'I will prove you now herewith to see if you will serve me in all things whatsoever I the Lord your God shall command you.'

"It is true that we all dearly love a challenge. But He also told us that this commission was given that we might have joy, and if we would learn to know the truth, the truth would make us free. One readily recognizes a glorious opportunity for happiness with the added thrill of conflict in accepting a challenge.

INTELLIGENCE RISES WITH US

"But, best of all, there is to be a crowning reward for this 'proving.' 'Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.' "

"That is it!" the professor replied enthusiastically. "If you could but teach that one principle to mankind you would give them reason for living, joy in the conflict of life, and zest in the hope for the future. It is no wonder that by their fruits your youth are meeting the challenge of showing how abundant life may be had through knowing fundamental principles of truth and rightly applying them."

NEW ACCOMPLISHMENTS

Youth of the Church, let us accept this acknowledgment as a new challenge which will bring out the best that is in us Let achievements of the past be dimmed in the brilliance of new accomplishments. It is a new opportunity to teach our fellowmen the true beauty of Eternal Progression. We have nothing to lose and all to gain. For our Heavenly Father has said, "I, the Lord, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end," and further, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." Seek ye then His honour, and partake of the joy that is promised all who will prove valiant in the conflict of life.—Joseph Lewis, Jr.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXVII.—"IN THE SEASON THEREOF"

"Every herb in the season thereof, and every fruit in the season thereof."

The Lesson of History. The above statement implies definitely that man should add to his dietary fresh foods, as they come from nature's laboratory—"in the season thereof." Evidently there was some good reason for the statement, but until the last few decades the scientific explanation was not known.

A few generations ago mariners discovered that the eating of "fresh" foods, especially lemons, prevented the dread disease scurvy, though they did not know why. More recently, as men found that foods when refined could be stored and transported over long distances without spoiling, certain other diseases have developed. In Japan, where the diet is now chiefly polished rice, a form of nerve disease and general paralysis has become more and more prevalent. Recently it has been found that if fed the "polishings" of the rice before the disease was too far advanced, it could be cured. If this were not done, death would ensue.

Then, scientists began to investigate the subject thoroughly so that these observations might be understood. It was found that if man tries to live only on refined foods, commercially prepared, he soon becomes subject to disease and death. If he adds to his diet natural foods, as they come from Mother Earth, he may live long and be strong.

It is now known that there are substances in fresh foods which, if present, bring health, and, if absent, cause disease and ultimate death. These vital substances have been named vitamins. This was a major discovery of modern nutritional science; one that confirms fully the doctrine of the Word of Wisdom that fruits and vegetables should be eaten "in the season thereof."

Vitamins. These are a group of chemical entities which act as body regulators, the composition of which is now becoming known. They are chemical compounds, not living things, produced in plants; when found in animals they have been stored, sometimes with certain modifications, from plant food. They act in the body much as the substances known as catalysts act in chemical reactions: They hasten changes merely by their presence. In other words, vitamins seem to make it possible for the constituents of foods to nourish properly every part of the body and to secure normal action of the organs of the body; when not present the body may not function properly. They are essential for the complete utilization of the mineral salts so necessary in maintaining complete well-being.

At present six vitamins are known to have distinct physiological functions. These are designated as vitamins A, B or

B1, C, D, E, and G or B2. As experiments continue and discoveries multiply, others may be found, or it may be shown that what is now considered a single vitamin is in reality two or more, each with specific functions.

The existence of these definite substances in foods and their need in complete nutrition cannot longer be doubted or ignored. Numerous experiments in well equipped nutrition laboratories throughout all civilized countries have determined the definite functions and distinct properties of these health preservers. While vitamins form only one of several factors of good diet, their presence is an absolute essential, and should be understood by all who desire abundant health. They are necessary for promoting growth, for preventing various infections, for stimulating the health of nerves and glands, for maintaining normal heart action and circulation, for preventing constipation with its train of bodily ills, for the normal functioning of reproduction and lactation, and undoubtedly for many other physiological needs.

Much of the present-day knowledge concerning the action of the different vitamins has been gained through experiments on small, laboratory animals, the life cycle of which is so brief that certain effects of diet, on many generations, may be observed during a relatively short time. Pigeons, guinea pigs, rabbits and dogs are used, but the rat is the most common laboratory animal, since it eats the same kind of food as man (if obtainable) and is subject to most of the diseases that afflict man. The determination of right and wrong diets for human beings has been and is being greatly aided by the many nutrition laboratories of this and other countries, in which not only chemical studies, but actual feeding experiments have been conducted and are still in progress.

Naturally, it is inexpedient to experiment with human beings until preliminary studies have been made on the lower animals. Nevertheless, in many instances men have volunteered for feeding experiments, and in countless other cases have been involuntary subjects of nutritional experiments.

All vitamins are of equal importance in the diet, and one may not be substituted for another as is often done with different foods. If any one of the vitamins is absent from the food supply for a brief period, or if there is even a shortage of them, a serious physiological deficiency results. If one were omitted entirely, death would ensue in a short time. Each one should be taken in the food every day, for most of them cannot be stored for any length of time. The absence of vitamins may not be the only cause of the so-called deficiency diseases, but it is one of the chief contributing causes.

In communities where good natural food is available, deficiency diseases are rare. They are often associated with poverty; but unfortunately they are also common today amongst all classes because the food used by many careless or uninformed modern civilized people yields a shortage, in greater or lesser degree, of the different vitamins and minerals. This is too often due to ignorance of the facts of nutrition, as well as to an unnatural or perverted appetite; or to the desire

of unscrupulous persons to profit by sales of devitalized foods.

At present the specific function of most of the vitamins is known, with an increasing understanding of their role in life processes. Their function is no longer one of mystery or guesswork, but is a demonstrated, accepted scientific fact. Some of them have been isolated and studied chemically as well as physiologically; a few have been artificially prepared in the laboratory. International vitamin standards and units have been formulated and accepted, and most natural foods have been listed as to their vitamin content.

(To be continued)

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A PECULIAR PEOPLE

(Continued from page 631)

from that typified by the tiniest twinkling star to that of the effulgent glory of the noon-day sun. Their place and condition will have been determined by the degree of their worthiness of life. Repentance will be in order and progress will be possible; but time, talents and opportunities squandered, will weigh in heavy handicap and may not be renewed.

The earth and all that is in it belong to Him who made it. Of the abundance with which He blesses us, He requires that we return as a dedication to Him and His service the tenth part as a rental or tithing.

God is vitally interested in the welfare of His children on earth and from His great omniscience He has given to us the Word of Wisdom indicating those things which are good as food for man and those which are not. Among things proscribed are tea, coffee, alcoholic beverages and tobacco.

Marriage is ordained of God and was meant to be of eternal duration. But it can carry over beyond the grave only when solemnized by one who holds the authority to "seal on earth and it shall be sealed in heaven." When so sealed the family relationship—that which brings the greatest joy of life—constitutes an eternal order of heaven. The true form of marriage is not "till death do you part," but for eternity.

The same requirements for salvation and exaltation apply alike to the living and to the dead. Millions have died without the opportunity of Gospel ordinances. Those ordinances which belong to earth can be received by the dead only as they are performed by proxy of living friends. As the Saviour did for us that which we could not do for ourselves, so we too can do for those who have gone on, that which they cannot now do.

God has designed that the sacred, sealing ordinances of His Gospel shall be performed in holy houses built to Him for the purpose. Therefore, the Latter-day Saints are a temple building people. Nine such sacred edifices have been erected and two others are now in prospect.

Surely the Latter-day Saints are a peculiar people. May they ever be peculiarly righteous in their lives and peculiarly loyal to God who has so peculiarly blessed them.

ADDED UPON

(Continued from page 628)

self. Our lives were surely trending toward each other, and our paths would have met. We would have loved and have wedded there, had it not been for my—"

"Say no more. Let us forget the past in thinking of and planning for the future. I am happy now, and so is your mother."

"And so am I."

SECTION IV.

"Whatsoever God doeth it shall be forever."—Eccl. 3: 14

DAVID and Rachel were out walking when they saw another couple whose lovelike actions were noticeable. As they met, the couple stopped and the man said, "Pardon me, but we are somewhat strange in this new world. May we ask you some questions?"

"Let us sit down here together," suggested David, and he led the way to a place where they could sit quietly. "Are you in trouble?"

"Well, I hardly know," replied the man. "Anna and I are together, and perhaps we ought to be satisfied; but somehow we are not. There is something lacking."

"Yes?"

"You see, we left the earth-life, so suddenly—we were so poorly prepared for this." His companion clasped his arm as if to be protected from some impending danger. "We were boating on the lake, the boat overturned, and here we are. . . . We were to have been married the next day, but now—now what is our condition? We are not husband and wife; neither, I suppose, can we be, for we were taught back in the world from where we came, that there is no married condition here. Yet you two are husband and wife, are you not?"

"Not yet," replied David, "but we expect to be."

"I don't understand; you seem to know; teach us. May we be married here?"

David explained the principle of celestial marriage as it had been revealed to them in earth-life, and contrasted that doctrine with what was usually taught. "So, you see," said he, "even if you had been married on that day appointed in mortality, it would have been only until death did you part. You have passed through death, and so, the contract between you would have come to an end, and you would not now be husband and wife."

"But you said that you two were to be married. How?"

"Had we been married in earth-life, it would have been for time and eternity, because it would have been performed by the authority of the Lord. What God does, is forever. Marriage must be solemnized on the earth. As our earth-days are past, we cannot go back, so the ceremony must be done for us by someone else living on the earth."

"It is true," concluded David, "that in the resurrection there

is neither marrying nor giving in marriage. All that must be attended to before the resurrection, which for all of us—luckily —is yet in the future. We know for a surety that if we do our part the best we know, the Lord will take care of the rest."

These four people did not part until David and Rachel had promised to meet their friends again soon, and continue the talk which had so favourably begun. When the two had left, David turned to Rachel and said:

"It's good to be a missionary—always a missionary, isn't it, as long as there is one being in need of guidance and instruction."

"It is very good, indeed, David."

"Rachel, glad news for us. We, you and I, are soon to follow our parents and our older brothers and sisters, up through the gates of the resurrection, which our Lord so graciously opened. . . . Yes, yes, it is true. . . . Into the celestial kingdom, with bodies of celestial glory and go on to our exaltation. . . . And, dear, the work is being done for us in the Temple of our God. . . . Yes, right now, it is being done. Come, Rachel, let us go and be as near as we can. . . . Yes, we have permission. . . . This is the Temple. God's messengers are here, and His Spirit broods in and around the holy place. That Spirit we also in common with mortality, may feel. You, Rachel, ought to be at home here, more so than I. Let us follow the man and the woman who are doing the work for us. . . . Do you see them clearly, Rachel? . . . Yes; we shall not forget them when they, too, come to us in the spirit, but we shall give them a welcome such as they have never dreamed of. . . . Now they are by the altar. Kneel here by me, Rachel,—your hand in mine, like this. Listen, can you hear? 'For and in behalf of,' . . . you and me. . . . It is done. We are husband and wife. You are mine for eternity, mine, mine. . . . O, Eternal Father, we thank Thee!"

END OF PART THIRD.

(To be continued)

★

TO EVERY NATION, KINDRED, TONGUE AND PEOPLE"

(Continued from page 627)

sage to them, I wonder whose fault it will be if they do not accept it. It is a universal Gospel that we have, and it is a universal responsibility that rests upon our shoulders to teach the Truth. We have heard how it appeals to different nationalities, all the way from Czecho-Slovakia through Europe, and I could tell you how it goes on down in Polynesia, down to the Antipodes. It makes of us all a common people, and if we could so introduce it to these nations as to make its adoption general and its principles apply in the lives of men, these struggles that we are confronted with now in actuality would not exist.

CHRISTIAN PRINCIPLES NOT APPLIED IN THE WORLD

It was once my privilege to read an interview given by a prominent Jewish rabbi in Great Britain. He was asked what his reaction to Christianity was. He said it had been the greatest difficulty that the Jews had had to meet, and that it had been a failure in the world, that the principles of Christ had never been adopted and applied.

I wonder if there ever has been an honest effort on the part of so-called Christian nations to apply the principles of the Christ. Did you ever hear of a peace treaty being offered to a vanquished people that had as its main purpose the rehabilitation of the vanquished? I think in all struggles that we have entered into, the principles of the Christ have not been dominant, though some of these conflicts have been carried forth in the name of Christ. But greed and avarice and many such motives were back of them. If the time ever comes that the principles of Christianity can be applied to the lives of men, peace will be brought about upon the earth.

My wish would be that though we are a small people in the world we might eventually exercise such an influence as to spread this leaven, the Gospel of Jesus Christ, throughout the whole world to such an extent that peace may some day prevail. We have faith in that thing, and I pray that we may sense our responsibility to the nations, and above all to the Church, that we may realize the significance of the charge which Christ has given to us to preach the Gospel to every creature so that he and she may be left without excuse, and not only be left without excuse, but be given the wonderful opportunities of the Gospel of Jesus Christ.

100 YEARS AGO

From the "Star," September, 1840

NEW INVENTION

Electric Telegraph.—This extraordinary machine is now being worked on the Great Western Railroad, between Drayton and Paddington; and though no distinct idea of the apparatus can be imparted without plans and draughts of the dial, pipes, rods, etc., of which it is composed, yet the principle will excite unqualified admiration when our readers learn, that intelligence is conveyed at the rate of 200,000 miles per second, or, 8,000 times quicker than light travels during the same period, by means of electrical currents passing through coils of copper wire, placed immediately behind some fine magnetic needles, made to operate upon a circular series of twenty letters, which indicate such terms, either separately or collectively, as they have been arranged to represent. This telegraph will act both day and night, in all states of the weather, with a rapidity so superior to the common process, that one minute only is required for the communication of thirty signals.

—Manchester Guardian.

Henry Rayner

Henry Rayner

THE "Star" is fortunate in having acquired some etchings by Henry Rayner for reproduction on our cover from time to time. According to a prominent British publication, his work is "regarded as representative of the best in contemporary British art." His life story makes interesting reading, telling of no easy climb, but a struggle in which success and discouraging moments have been closely allied.

He is a native of Australia and received primary instruction at the hands of his Father, an architect and house builder. In New Zealand, during the time he could spare from farming, he painted portraits and saved sufficient to enable him to enter the Royal Academy Schools. There he worked under Charles Sims and in 1924-25 led a "strike" among the students, rebelling against the methods in use.

Then he became the pupil of Sickert who declared him to be one of his most promising pupils. Sickert's advice was "Sell your etching at any price until you win yourself a reputation." He did so; he has made 10,000 of them.

Now Henry Rayner has no need to struggle for an existence. His work has been acquired by well-known galleries on the continent. His unconventional portrait of the King (in an open necked shirt, typical of those Southwold Camp days) was purchased by Queen Mary, who sent him a most encouraging letter. The British Museum has also accepted three proofs.

As our leader says, "That which we persist in doing, becomes easy to do, not that the nature of the thing has changed, but that our power to do has increased."

★

DOINGS IN THE DISTRICTS

Leeds

Thirty-eight members and friends were present at a social and dance held in the Leeds Branch under the auspices of the Relief Society on Saturday, August 24th. A pleasant evening was spent in games and dancing. The proceeds will go to providing comforts for members serving in the Forces.

London

A lantern lecture was given in the home of friends at Shirley, Surrey, on Sunday, August 25th, by Elders James P. Hill and Melvin W. Dunn. Many friends attended and an interesting discussion on the lecture, "Forgotten Empires," in connection with the Book of Mormon followed.

★

. . . AND FINALLY, A LITTLE HUMOUR.

It was kit inspection, and the soldiers had their things laid out on their beds. The orderly walked into the room and approached Private Brown.

"Three shirts?"

"Yes, sir; one on, one in the wash, and one in the box."

"Two pairs of boots?"

"Yes, sir; one pair on and one pair in the box."

"Two pairs of socks?"

"Yes, sir; one pair on and one pair in the box."

"Good! Now, where's the box?"

"Dunno, sir; I've lost it."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall.
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall.
Trafford Street.

Dublin:
†L. D. S. Hall.
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5. King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road

Wigan:
*L. and Y. Station.

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